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BAPTIST RECORD

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EDITORIAL

On First, Fourth & Fifth Pages

NOTES AND COMMENTS

TRUE preaching is making plain and applying well the meaning of the Holy Spirit in the Word of God as preached.

"STUDY to show yourself a workman approved unto God, that needeth not to be ashamed, rightly dividing the word of truth."

BRETHREN Chubb and Steinwinder were pleasant callers at the office. Both had kind words to say for the paper, and reported well of their corners of the kingdom.

"WHY are some people always so ready to resent an affront, that they often entangle themselves by resenting only fancied ones?" Ah well, beloved, we know it is true, but why it is we know not, unless it be that it is the mule that is in us. The mule, you know, is always on the kick at every fancied provocation. The two are so nearly alike that some sort of relationship is almost supposable.

We are glad to report Bro. A. Gressett, after a long and painful confinement with sickness, to be very much improved. We hope soon to see him fully restored to health and out among the people. His business at the music house is going on as usual, and all comers find kind and courteous attention. His stock of pianos and organs seems quite full, and of pleasing variety, as well as everything else in the line of music.

It is reported that some of the Congregationalists and Campbellites are scheming and planning for some sort of an ecclesiastical union. Well now, wouldn't such a thing as that be "oily fat?" It reminds us of the remark of a domestic, when a certain Methodist preacher agreed to pastor a little new patched up Campbellite flock. He said it was much like a scene out on the farm, when a little bantam rooster had undertaken to do the mothering for a bareheaded flock of little goslings. They agreed well enough everywhere except at the water, but there there was no little gabbling and cackling.

THE HOLY SPIRIT IN THE TEACHING OF JESUS

The Spirit and Blasphemy. In order to understand the full import of what Jesus really did say on this subject, we must quote the statements given by the Three Evangelists. These we will take in their order.

Matthew: "Therefore I say unto you, every sin and blasphemy shall be forgiven unto men, but the blasphemy against the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of Man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in the world to come." 12:31-33.

Mark: "Verily I say unto you, all their sins shall be forgiven the sons of men, and their blasphemies, wherewithsoever they shall blaspheme; but whoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin, because they said he had an unclean spirit." 3:28, 30.

Luke: "And every one who shall speak a word against the Son of Man, it shall be forgiven him; but unto him that blasphemeth against the Holy Spirit, it shall not be forgiven him." 12:10.

We enter upon the discussion of this difficult passage with fear and trembling. It is difficult. Besides, there has been piled upon it, and around it, so much rubbish as to make any approach to its treatment embarrassing. The "sin against the Holy Ghost," as it is unscripturally called, has been made the subject of so many pulpit treatments, and has been held to be a "catchy" subject to draw the curiosity seeker, so frequently, that the public generally never think of going back to the scriptural statements to learn the real meaning. The treatment here offered must be kept within the bounds of the general purpose of the subject of these articles. We may specify some things in detail.

1. The enemies of Jesus had affirmed that he was casting out devils by the power of Satan. Jesus shows the absurdity of this by saying in that case, Satan would be divided against himself, and he would therefore be destroying his own kingdom. Again, Jesus avails himself of the fact that these Pharisees admit that devils are cast out, and that the work of casting them out has moral value, inasmuch as those out of whom the devils are cast, are characterized by such a moral life after their deliverance as that none can deny the moral value of his work wrought upon them. Then he says, if these are rid of the evil spirits, and brought into a state of moral healthfulness, it must be effected by some stronger power than the demons, or than the prince of demons, since no man can enter into the house and destroy his instruments (goods). This was paramount to saying that he cast out devils by some stronger power than Satan himself. Their charge

was therefore either absurd, or it was impossible.

2. Now, when Jesus had shown the absurdity and impossibility of the charge of his enemies, he proceeds to warn them of the enormity of the sin of which they were guilty. He says: "You can blaspheme the Son of Man; you may be guilty of all kinds of sin, either in speech or act, against the Son of Man, but when you blaspheme or speak a word against the Holy Spirit, you can never be forgiven, but you are guilty of an eternal sin."

3. Now Mark tells why Jesus said these things. "Because they said he hath an unclean spirit."

4. The Holy Spirit is not here referred to as the Third Person in the Holy Trinity. The Spirit had not yet been given as the Third Person in the Godhead. He had not yet made his advent into the world as a separate and distinct personality. This advent did not take place till the Day of Pentecost. (See John).

We are not, therefore, to think of the Spirit in this passage in his distinct personality and work. To do so would be to lift the passage out of its historical connection and place upon it a meaning which did not attach to it in the mind and language of our Savior.

5. Again, we bear in mind that Jesus is not speaking of what may occur in the future; but he is warning his hearers of the sin of which they were then and there guilty. The failure to observe this obvious fact has given rise to many serious errors on the part of those who have undertaken to interpret the passage. The Holy Spirit here refers to the inward source of power, through which Jesus cast out devils.

Says Prof. Gould: "Plainly the Holy Spirit is not to be considered here in his independent action, but as the inward source of Jesus' acts. What Jesus says is occasioned by their charge that he had an evil spirit; that is, that the power acting in him was not good, but bad. Now, the Holy Spirit is the divine power to which the acts of Jesus are attributed. The Spirit is represented as descending upon him at his baptism, and driving him into the wilderness; and Jesus is said to have begun his ministry in Galilee in the power of the Spirit. Especially Jesus ascribes his expulsion of evil spirits to the Holy Spirit."

Dr. Broadus likewise says: "It must be observed that the Holy Spirit, the Spirit of God (verse 28), here represents the Divinity in general. There is no reference here to the office and work of the Spirit in calling, renewing, and sanctifying the soul. It is the Spirit as giving the power to work miracles."

The sin of blasphemy, therefore, of which these Pharisees were guilty, was the ascribing the miracle-working power of Jesus to Satan. Attributing to Satan the power which longed to the Holy Spirit in him. Since Jesus makes a distinction between his acts as the Son of Man and those which he performs through the power of the

Spirit, he tells the Pharisees that they can be forgiven for what they say of him as the Son of Man, but when they knowingly attribute to an evil power what belongs to a good power in him, they are then guilty of an eternal sin.

"Especially Jesus ascribes his expulsion of evil spirits to the Holy Spirit. Hence, a distinction is to be made between his other acts and those which manifestly reveal the Holy Spirit in him; and slander directed against him personally as he appears in his common acts; and that which is aimed at those acts in which the Spirit is manifest."

As Son of Man they could blaspheme him—as he was seen among men, as a man in fashion, form, likeness; but when there was an expression of supernatural power through him, in casting out demons and overthrowing the kingdom of Satan, and the nature of the work was of such a character that none could doubt its ethical quality, value, and influence, then to ascribe it to Satan was an unpardonable blasphemy. "To call that evil instead of good, and especially to ascribe it to the very prince of evil, is the blasphemy against the Holy Spirit."

(1) Clearly the inseparable union between Jesus Christ in his earthly activity, and the

power, is revealed in the text.

(2) This Holy Spirit in him, as the source of his power, appears as something distinct from him as the Son of Man, since one could blaspheme the Son of Man and be forgiven, but not the Holy Spirit in him.

(3) The sanctity of the Spirit's name, as here clearly announced by Jesus. To knowingly violate it, is to be guilty of an eternal sin.

A PLEASANT VISIT.

A day each in Jackson and Clinton last week, made up a very pleasant and profitable outing. Bro. Sproles is not yet strong since his recent attack, and it was a real pleasure to relieve him of a day of pulpit work—not so well done; perhaps, but much enjoyed with our dear old flock. The congregations were highly gratifying and appreciatively attentive to the Word. Even the company in colors, to which he ministers within the great and strong walls, seemed to hear us gladly. The auditorium of the new house is finished, minus the furniture, and is simply splendid. When furnished, we know of nothing to surpass, if indeed, to equal it.

Among a number of dear old friends whom it was a pleasure to meet, was one from our old flock at Sreepore, La., "Miss Georgie Turner," now "Mrs. Georgie Turner Moody," whom we used to know as one of the brightest and sweetest and best of the "little ladies" of that worthy company of the Lord's saints, and the daughter of Bro. and Sister George A. Turner, whose names are written in the book of life and on our hearts also. The meeting was a delight, and the more so because entirely unexpected. Bro. Sproles has borne burdens, and worked and

suffered, and is coming out of it all with the wear and tear of weary years of anxious toil and suspense, the Lord only knows with how much of his former self; but there will be something to tell worth telling, of the magnificent success of all this arduous effort. It seems to us if our brethren could only realize the magnitude of the mind and heart strain of that great building enterprise they would make haste to send him all the help they have promised, and those who may not have promised, would not wait for a call.

It was the college weekly holiday at Clinton, and the boys were all about. A finer looking lot no one need to go anywhere else to see. Prof. Provine, chairman of the faculty, and his good wife, met us at the train and conveyed us to their cozy quarters, where, with themselves, Professors Prekell and Logan, and several of the college habitues, we had a pleasant visit, including a nice dinner. After a general survey of the college and its environments, with President Provine, we made a special inspection of the new bathing plant and appointments, and found them, as it seemed to us, at the very point of perfection—plunge and shower bathing, with both hot and cold water, and with all of the

should pronounce it a most excellent improvement, meeting in several ways a long heeded and much felt want, and at a comparatively small expense. When the gymnasium shall be added, as is contemplated, at no large cost, it will be a most valuable equipment, that no first-class college can well dispense with.

We also had a pleasant call at the Hillman College with the good wife of President Riley, whom we regretted not to meet, he being absent that day in Jackson. We were glad to learn that Bro. Riley's health had so much improved, and hope he may soon be fully himself again. Mrs. Riley's report of the college matters was very gratifying indeed, and we doubt not, that old and most worthy institution of learning has as noble a future as it has a past, and all will agree that it stands at the head of the list.

Brief calls and pleasant chats with Brethren Webb, the Watlingtons, Low, Dr. Miller, Sister Rice, "Miss Mary," and some others "on the wing," including Will Venable, Prof. Hardy Stone and his brother, ended our visit, and we shook hands with the ever obliging faculty chairman and took our departure for home, well pleased with our day in Clinton. We regretted not meeting Sister Hillman, who was absent in Vicksburg.

It is a great comfort for one interested, to see and know for himself that our college matters are prospering so satisfactorily.

We record a pleasant visit from President and Mrs. L. M. Stone of Shubalee, at our home. They report the college in fine condition in their new (old) quarters, and everybody happy over the establishment of the old status quo. Long may they live to bless the world in their great calling.

NEW AND OLD.

"The love of money is the root of all evil." It leads to dishonest deeds; it leads to lying; it paralyzes benevolence; it robs God and man. Money is good as a servant, but when it becomes master, the common people groan. "Ye cannot worship God and mammon."

We are told that the Spartans had a law that required the people to use as little money as possible in the worship of the gods. Judging from the smallness of many gifts coming from Baptists and Baptist churches, they have adopted the same law. "The Lord loves a cheerful giver."

"See that ye abound in this grace also." What grace? The grace of giving. God demands that His people shall give according to their ability. Have some of His people no ability? It appears so, for some who claim to be His, never give. Something is radically wrong with such people. The appointment of a committee is in order. "The tree is known by its fruits."

Giving money to the Lord's cause seems to be the least duty that God has laid upon His people. However, it takes grace to give and if a brother or sister does not give, the conclusion is easily reached. "Ephraim is joined to his idols."

When a brother spends twenty-five dollars for tobacco, and gives twenty-five cents for the spread of the gospel, if he were on trial, what would be the verdict of the jury? Well, let every man of common sense answer.

Let one man give \$50,000 who ought to give twice that amount, and seven or eight states are in an uproar about it. But what about those 50,000 of God's poor, who gave of their hard earnings one dollar each? Remember the "widow's mite." God knows it, and that is enough. But it does vex my soul when I see a millionaire crush a poor man to the wall, and then bring a few thousand dollars to the Lord as atonement money; or to further advertise his business. "Honor to whom honor is due."

While there are many faults and vices in the world, there are also many, many virtues. God will always have a remnant according to the election of grace, whose hearts and lives will be true to Him. Many of these are rich, many are poor; many are known, many are unknown, but all of them alike are God's, and He will keep them to the end.

The woman who was too poor to educate her own boy, and gave five dollars to help educate another mother's boy, has noble blood in her body to say nothing of the large measure of God's grace she has in her heart. In that deed that mother anointed the Savior's head.

Giving is a matter that must be kept up all through life. God does not send us all the rain at once. He gives it as it is needed. So we must learn to give day by day, year by year as the cause of the Lord demands. "Be not weary in well-doing, for ye will reap if ye faint not."

Behind all our giving of gifts to be a godly motive coupled with a personal knowledge of the object that seeks our gift.

Ignorant giving, or giving from a wrong motive never develops benevolence. Let the object be a worthy one, and then give because it is right. Such gifts might be treasures laid up in heaven. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Paying your pastor is not strictly giving. That is more of an investment or exchange. What you pay him in carnal things, he returns to you in spiritual things. "Let him that is taught in the Word communicate unto him that teaches in all good things." He feeds your soul, and you feed his body. Isn't that fair?

The best way to remedy all of our mistakes in giving, is to turn over ourselves and all that we have to the Lord. This done, and the Lord will direct us how to give, when to give, and how much to give. "All things are yours: ye are Christ's, and Christ is God's."

The Work at Natchez.

It was with feelings of sadness, yet mingled with joy, that I severed my relation with a pleasant work in Kentucky to assume the oversight of our work at Natchez. The church here, in the last two years, has passed through some hard trials, which has wrought considerable damage to our church here as well as to the cause of Christ in general. These trials have caused many of the weaker and unstable ones to drift away.

How strange that some will desert the church of God, deprive themselves of its privileges and blessings, simply because some one of its members commits a grievous sin.

How different in worldly matters! Will a man desert his fraternity because some one of its members has made a great mistake? But I am glad to say that God has some choice spirits in the church here whose faith and confidence in God have not been shaken. We believe that God, through His Holy Spirit, is fully able for the task, if we will only yield ourselves His willing and obedient servants. We hope that it will not be long before we will be in good working condition and helping in all of our denominational work.

Mrs. Anderson and myself have received many tokens of appreciation and kindness since our arrival on January 1. On February 1, we began our first experience in house-keeping. To our great delight we found our pantry abundantly filled with good things, nor were we forgotten in the house furnishing. So we are pleasantly located where there is plenty of work to do. We pray for strength both physical and spiritual to do the work.

We hope soon to report great progress in our work at Natchez.

Sincerely,

CHAS. L. ANDERSON.

Natchez, Miss.

[May God give our brother and his people a great victory over the evils, and a blessed success in winning souls.—Eds.]

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Dr. Sample Has Word.

EDITOR RECORD—I notice from the open letter of Bro. Sibley that the "Main discussion" has failed to materialize. This, for the sake of truth, I regret very much; and, as I am the author of a resolution at Mississippi Association that provided for it, I feel that not a little responsibility rests upon myself in the matter.

And if I had had the remotest idea that the provisions of the resolution would not have been faithfully carried out, I certainly would not have introduced it. I had no thought of the matter even as it has, since the committee did not possess power to so dispose of it. The committee was granted upon motion of myself—

plenary power to appoint any one to discuss with Bro. Martin, in the event Dr. Venable did not serve, who had been already appointed. This power did not extend beyond the appointing of someone to discuss, and could not be so construed. The motion as it appears in our Minutes, which is correct, is as follows: "On motion, the committee was given plenary power to make another selection in case R. A. Venable cannot accept the work of the proposed discussion."

It will be seen, then, that the power extended no further than the selection of a man to discuss.

I want to say here, that the introduction of the resolution providing for the discussion, was not for the purpose of getting Martin out of a scrape, for so far as I could learn and see, the prevailing impression was that Martin had the advantage, and the anti-Martin resolutions were in great danger of being voted down; and here, where the responsibility came in with me, my resolution caused Martin to give up all that he had gained in the debate that had preceded; and I indirectly become the cause of his losing all that he had gained on account of the newspaper discussion not being had.

I now want to say that I was perfectly sincere in the matter, and while I regret it greatly, I am not responsible for the failure of the discussion, and if I could, I would gladly bring it to pass yet. And I don't think the Baptists would be hurt or disgraced, but rather edified, and all would have known and understood each other.

Prior to the meeting of the Association, it was a common talk that the Martin matter would be introduced. This I very much regretted to hear, and I was greatly pleased to receive a letter from Bro. Lane, who was one of the leading lights in the Association, to the effect that he was opposed to the introduction of the Martin matter into the Association: I arrived at the Association Saturday morning, and felt disappointed when I learned that the "fight" was on. At the afternoon session, resolutions condemning M. T. Martin and his teaching were introduced by Bro. J. H. Lane. Feeling satisfied that a heated debate would result, and that the Association might need something that would relieve the body of the embarrassment that might follow, I retired from the house and prepared a resolution providing for a full and free discussion of the "Martinism" in the paper of "Martinism," that the brethren generally might be better enabled to know just what Martin's errors were, whatever they may be, and hereafter be able to act more intelligently. The resolutions

in full will be found in the Minutes of the Association. I put the resolutions in my pocket, not knowing whether I would introduce them or not, as my action would depend upon the course the debate might take. A very pointed and heated discussion took place that (Saturday) evening. Sunday I returned to the church. By invitation, I went with Bro. Sibley (Bro. Hackett was with us) in the evening, to Bro. Williams'. Along the road the Martin matter, as to what was best to be done with it, was talked up. I did not mention the resolutions I had in my pocket until we reached the house, when they were read. Bro. Sibley thought that the resolutions would be a happy solution of the very embarrassing state of things then existing, Bro. Hackett assenting. I then, for the first time, decided to introduce them. The next morning, on our way to the church, we stopped in at Bro. Gardner's—the pastor of the church. Pretty soon Brethren Lane and Schilling came along, and Bro. Sibley called them in and suggested to Bro. Lane that it was desirable that the controversy then on hand be gotten in better shape, and asked me to read the resolutions I had. I did so. Bro. Lane agreed to the arrangement. I will say that a vote had not been reached on Saturday evening, and the anti-Martin resolutions were to come up that (Monday) morning. When we reached the church, Bro. Sibley and myself saw Bro. Martin and told him of the plan on hand, and read the resolutions to him. Martin stated that while he felt no uneasiness as to the result, and, in fact, felt perfectly confident that the resolutions then pending would be voted down, he would give his assent to the arrangement, saying that "it was as fair as it could be," and stated "that he had been shut out from the public prints for fifteen years."

We went into the house. A motion to lay the anti-Martin resolutions on the table was adopted, and the resolutions which I had prepared, providing for the newspaper discussion, were adopted unanimously. Brethren S. W. Sibley, J. H. Lane, and Thomas Lausdale were appointed a committee to select a suitable brother to discuss with Bro. Martin. As already stated, the discussion did not materialize. I supposed, of course, that the arrangement was accepted in good faith, and the requirements of the Association in adopting the substitute, would be carried out by the committee. It is due Bro. Sibley to say that he did what he could towards faithfully carrying out the obligation assumed.

Withheld By Sin.

By reason of sin there are many good things withheld from the sinning ones. It is very difficult to make some people understand this. They indulge in the delusive idea that they can keep on sinning, recklessly violating God's laws, spurning daily his commands, and at the same time receive from God as many blessings as those who faithfully obey and serve him. This is a huge mistake. The history of the Israelites plainly shows that when they despised God's laws, defied his commands, and gave themselves up to their own lusts, the good things of God were withheld from them. Very significant are those words to the Israelites: "Your sins have withheld good from you."

As a result of a course in idolatry, of keeping back from God the tithes which belonged to him, of dishonoring his name, their crops were blasted, their resources were greatly reduced, their enemies easily won victories over them, and spiritual blessings were denied them. Their sins prevented their reception of the good things which they might have had, and which they would have had if they had obeyed, honored and heartily served God. Such a lesson as this is very much needed to be laid to heart by people to-day.

We must not think that because we are living in a different dispensation from that in which the Israelites did, God does not require of us the same spirit of obedience, love and devotion that he did of them. Nor must we suppose that we shall fare any better than they did if we wilfully persist in disregarding God's laws and precepts. Our sins will cause God to withhold good things from us, just as the Israelites' sins caused them to be deprived of good things. When we deliberately sin against God, we cheat ourselves badly. C. H. WETTERBE.

Another reason I had for offering the resolution was, it provided a way by which brethren could have a better opportunity of judging for themselves and knowing what so called "Martinism" is, and what the defects in Martin's teaching really are. I do not now, and never have believed that reasonable minded men should be expected to form a fixed opinion upon any question from mere "carte" statements and opinions of men. Besides, it is a reflection upon the intelligence of the people to ask them to do so, especially since there is a difference and lack of agreement among them who would declare Martin's preaching to be heretical.

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free investigation of Martin's doctrines if they have confidence in their case? I am ready to defend truth and condemn error wherever I see it; and I do not wish to be understood as defending any supposed error of Martin. My hope was that he would be placed upon the witness stand and subjected to cross-examination, that the brethren may have something more substantial upon which to base a verdict.

The semi-civilized natives of the dark continent of Africa, to whom we send missionaries, would repel the idea of not allowing his fellow-being a fair and impartial hearing. But let us not forget "that all things work together for good to them that love God, to them who are the called according to His purpose."

J. R. SAMPLE.

born in an age of few books. If Burdette is to be believed, the first catechism was made by the first pupil, and not by the first teacher. Cain asked the questions, and his father answered them. If there is any truth in the theory of the transmigration of souls, when a boy dies he will transmigrate into an interrogation point. A better system in the Sunday School would be for the pupil to ask the questions, and the teacher to answer them. This will be accomplished by a stimulated, heartfelt interest in Bible study; and this can be aroused only by qualified teachers. We also need another motto for this century: "The Bible, the Bible alone, the book in the Sunday School." Let the helps be studied during the week days; let the lesson be digested and assimilated to the point of self-reliance, independence and originality.

3. A school for the instruction of teachers—to be held in the summer, when the very best talent can be had to impart this instruction, said school to be denominational. Such a school exists. The fact first startled me with a sense of its necessity. The National Sunday School Seminary, Jackson, Tenn., Rev. Geo. Simmons, chairman, has come to fill a long-felt, but hitherto indefinable want. It has been incorporated as a part of the South Western Baptist University. The term for instruction includes the summer months. Many of the leading men of the denomination have been engaged to teach and lecture, and some who are not leading ones. A series of text-books is being prepared for the use of the school. The movement has the unqualified endorsement of the Sunday School Board.

Let the thorough training of Sunday School workers by giving them a three summer's course in the Bible. The creation of this institution dates a new era in Baptist history and development, and the evangelization of the world.

Let the State give us the dictionary, geography, grammar, physiology, history, etc., and we will look to the church for the balance.

Oscar Haywood.
West Point, Miss.

Worshipful Prayer.

BY ST. CLAIR LAWRENCE.

Everybody prays. It is natural, instinctive—the outgoing of life after some object of devotion. Let sorrow oppress, calamity overwhelm, appalling danger surround, and prayer will be uttered evermore by any class of humanity.

I had a neighbor, a wicked saloonist, an infidel, who, during a violent storm, would pray so loud that his wallings could be heard above the howling winds at my home, opposite. One of the wickedest soldiers in my company during the late war, could be heard, crying aloud to God for mercy upon the approach of a fierce conflict.

When destruction threatens, the most ungodly man realizes to some extent the presence of an Almighty power, and makes appeal. But, in such instances, the prayer is apt to end with the circumstances by which it was awakened. My neighbor's prayer hushed with the receding storm. When the battle ended, my praying soldier was heard cursing the enemy with bitter oaths.

Such exclamations are called prayers, and they are wanting in every element that constitutes fervency and effectiveness of worship.

It may appear harsh to class

A New Department in Christian Education.

BY OSCAR HAYWOOD.

My attention has been recently called to, and as a consequence my sympathy interested, for a new branch of Christian education. Generally religious institutions are either specific or expensive, placing them beyond the reach of the masses. The State, in order to place an English education within the grasp of all the people, devised the free school system, and the efficiency with which it has earned its mission, is evinced by the prodigious growth of common intelligence, and the decrease of illiteracy in the United States, not only among the white people, but among all the helpless, dependent races of which our republic has been the guardian. This republican form of education is constantly being improved; and when the State shall take its money out of sectarian, partisan "Universities," and concentrate it in the public school, wisely administered, in the dissemination of the kinds of knowledge that are useful, its effect will be sublime. Classes and religions, sects and sexes, should stand upon a common plane before the State school house. The State has no right to teach the Bible when the taxes are paid by infidels, Jews, Mohammedans, Buddhists, as well as Christians. It has no right to teach the Protestant version of the New Testament, while Catholic money is appropriated by the legislature for the support and endowment of State institutions. The very letter, as well as the spirit, of the constitution is opposed to established religion, much less its propagation through salaried teachers. The church must build the roof that is to cover the heads of its own children; it must make the fire, that is to shine upon the faces of the children all through the storm. Let the State give us the dictionary, geography, grammar, physiology, history, etc., and we will look to the church for the balance.

How to bring a systematic study of the Bible within the range of the common mind, the average mind, is a question so far from the practicable that it has never been seriously discussed. The Sunday sermon has been the only avenue of information to the Bible, and generally it leads everywhere else. The Sunday School has been turned over bodily to the small children, who migrate when they get old enough to understand anything more than the simplest story. The Sunday School is to the church what the public school is to the State, and its needs are about the same.

1. Christian Education.—The Bible is the only book I ever read through in the reading of which I did not need the dictionary; and yet there is no book in the teaching of which a man needs a more thorough education. A general education will be useful in teaching the Bible, and it will also be useless without more or less special education. A man who believes in the "flat system" is much better fitted to teach geography than

class on Sunday with a Quarterly, dependent upon it even for a question to put to those before him.

A better system of teaching.

The catechetical system was

born in an age of few books. If Burdette is to be believed, the first catechism was made by the first pupil, and not by the first teacher. Cain asked the questions, and his father answered them. If there is any truth in the theory of the transmigration of souls, when a boy dies he will transmigrate into an interrogation point. A better system in the Sunday School would be for the pupil to ask the questions, and the teacher to answer them. This will be accomplished by a stimulated, heartfelt interest in Bible study; and this can be aroused only by qualified teachers. We also need another motto for this century: "The Bible, the Bible alone, the book in the Sunday School." Let the helps be studied during the week days; let the lesson be digested and assimilated to the point of self-reliance, independence and originality.

3. A school for the instruction of teachers—to be held in the summer, when the very best talent can be had to impart this instruction, said school to be denominational. Such a school exists. The fact first startled me with a sense of its necessity. The National Sunday School Seminary, Jackson, Tenn., Rev. Geo. Simmons, chairman, has come to fill a long-felt, but hitherto indefinable want. It has been incorporated as a part of the South Western Baptist University. The term for instruction includes the summer months. Many of the leading men of the denomination have been engaged to teach and lecture, and some who are not leading ones. A series of text-books is being prepared for the use of the school. The movement has the unqualified endorsement of the Sunday School Board.

Let the thorough training of Sunday School workers by giving them a three summer's course in the Bible. The creation of this institution dates a new era in Baptist history and development, and the evangelization of the world.

Oscar Haywood.
West Point, Miss.

Worshipful Prayer.

BY ST. CLAIR LAWRENCE.

Everybody prays. It is natural, instinctive—the outgoing of life after some object of devotion. Let sorrow oppress, calamity overwhelm, appalling danger surround, and prayer will be uttered evermore by any class of humanity.

I had a neighbor, a wicked saloonist, an infidel, who, during a violent storm, would pray so loud that his wallings could be heard above the howling winds at my home, opposite. One of the wickedest soldiers in my company during the late war, could be heard, crying aloud to God for mercy upon the approach of a fierce conflict.

When destruction threatens, the most ungodly man realizes to some extent the presence of an Almighty power, and makes appeal. But, in such instances, the prayer is apt to end with the circumstances by which it was awakened. My neighbor's prayer hushed with the receding storm. When the battle ended, my praying soldier was heard cursing the enemy with bitter oaths.

Such exclamations are called prayers, and they are wanting in every element that constitutes fervency and effectiveness of worship.

It may appear harsh to class

the prayer a custom with the above; and yet it is but little better. "The Savior's admonition, 'But when ye pray, use not vain repetitions,' as the heathen do," is well suited to many who pray secretly and publicly, not excepting some prayers from the pulpit. "Vain" not because of useless repetition, but because of absolute destitution of principle in their promptings. The Pharisees did much such praying in the Savior's day. Hundreds of formal, fashionable religionists—aye, and unfashionable too—repeat such prayers every Sabbath, until now.

Every petition, though it be high sounding and called eloquent, that comes not from a sense of need and a burning love to God, that originates not in a hearty desire to please Him and receive His blessings, may be justly classed as the prayer of custom. "They are prayers said as a child says his 'piece' at school; prayers so-called, vain repetitions, altogether wanting in the true elements of acceptable service to Him who hears and answers prayer."

I make the confession sorrowfully, in no pessimistic spirit, that public worship, especially in our fashionable assemblies, appears to have much of the form of worship, with but little of the power. The spirit of devotion is not in it. The cheering presence and blessing of God is not in it. The cheering presence and blessing of God is not expected, because the prayer, if any was offered in preparation for the same, was a new form—a prayer said, but not offered in a true spirit of service to God. It was merely a prayer of custom.

It is a very important, of which I hope to speak in a subsequent paper.

Blue Mountain, Miss.

Convention Board Receipts
November and December.

Port Gibson S.S., \$ 1.05
Silver Creek, 4.70
Harmony Asso., 21.70
Union Asso., 5.25
Judson Asso., 15.25
Louisville Asso., 7.35
Kosciusko, 15.45
Liberty Asso., 43.65
Chickasaw Asso., 24.25
Scott Co. Asso., 5.30
Brier Hill, 12.50
H J Vanlandingham's field, 5.00
Steen's Creek, 2.18
Pascagoula S.S., 1.81
Little Bahala, 5.00
Mountain Creek, 12.50
Mt. Pleasant, 1.05
Biloxi, 5.50
Biloxi Sunbeams, 3.50
Pelahatchie, 10.40
Liberty, 20.00
Midway, 1.40
Tillatobia, 7.75
Summit, 100.00
Blue Mountain, 35.10
Silver Creek, 6.10
New Zion, 5.00
Chester, 5.00
Cherry Creek, 39.00
Oxford, 45.50
New Albany, 12.75
Thomastown, 7.50
Monk's Creek, 7.25
Maggie's Creek, 6.25
Hooperville, 5.19
Carthage, 5.00
Balochitto, 7.25
Fench Camp, 10.90

STATE MISSIONS.

Boyle, \$ 9.00
Batesville, 10.00
Batesville W.M.S., 10.00
Union, 5.00
Grenada, 31.67
Granada W.M.S., 10.05
Indianola, 10.00
Fifteenth Avenue Meridian, 4.62
Brier Hill, 5.00
Standing Pine, 1.50
Itta Bena, 8.25
H J Vanlandingham's field, 7.60
Sidon, 10.00
Quiver, 5.80
Home Board S.B.C., 250.00
Little Bahala, 3.30
Mountain Creek, 12.50
Boonville, 13.55
Shiloh, 5.00
Maryland, 10.00
Raymond Sunbeams, 1.50
Pleasant Hope, 29.00
Liberty, 10.00
Hinkle Creek, 3.00
Blue Mountain, 38.50
A B Hurt, 2.00
Oxford, 7.00
S Drummond, 3.00
Shubuta, 20.00
Wesson, 50.00
Mr. Romine, 1.00
First church Meridian, 15.00
Sardis J.S., 1.75

HOME MISSIONS.

Port Gibson S.S., \$ 1.05
Silver Creek, 4.70
Harmony Asso., 21.70
Union Asso., 5.25
Judson Asso., 15.25
Louisville Asso., 7.35
Kosciusko, 15.45
Liberty Asso., 43.65
Chickasaw Asso., 24.25
Scott Co. Asso., 5.30
Brier Hill, 12.50
H J Vanlandingham's field, 5.00
Steen's Creek, 2.18
Pascagoula S.S., 1.81
Little Bahala, 5.00
Mountain Creek, 12.50
Mt. Pleasant, 1.05
Biloxi, 5.50
Biloxi Sunbeams, 3.50
Pelahatchie, 10.40
Liberty, 20.00
Midway, 1.40
Tillatobia, 7.75
Summit, 100.00
Blue Mountain, 35.10
Silver Creek, 6.10
New Zion, 5.00
Chester, 5.00
Cherry Creek, 39.00
Oxford, 45.50
New Albany, 12.75
Thomastown, 7.50
Monk's Creek, 7.25
Maggie's Creek, 6.25
Hooperville, 5.19
Carthage, 5.00
Balochitto, 7.25
Fench Camp, 10.90

Such exclamations are called prayers, and they are wanting in every element that constitutes fervency and effectiveness of worship.

It may appear harsh to class

Rock Hill, 3.00
Goodman, 11.85
Mt. Moriah, 3.45
Homewood, 1.50
Mt Zion, 3.15
Salem, 6.82
V M Carpenter, 4.00
New Salem, 6.25
Pleasant Hope S.S., 1.10
Bear Creek, 3.85
Crystal Springs W.M.S., 7.10
Flat Rock, 4.00
Fellowship, 5.00
Academy, 5.00
Guyton, 2.50
Pleasant Hill (box), 1.71
Bethel, 11.00
Osyka First ch., 4.45
Natchez, 3.51
Meridian First ch., 10.00
Mt Carmel, 5.00
Mrs D's Col Class, 2.25
Mt Paron, 8.00
Canton, 1.50
Jackson (J B C), 10.00
Edwards, 14.25
Hopewell, 3.15
Spring Hill, 3.00
Damascus, 10.50
Central Asso., 21.65
Bethlehem, 5.00
Bethel, 5.25
Gillsburg, 3.15
Houston, 2.40
Hazelhurst, 111.45
Hazelhurst Busy Bees, 5.00
J L Wilson, 7.15
Calvary, 6.00
Oxford, 17.45
Yokanookany, 5.30
Mrs Kate Farrar, 5.50
Thomastown, 7.50
Edwards, 20.00
W H Hudson, 1.00
Harmony Asso., 15.80
Judson Asso., 5.00
Kosciusko Asso., 9.05
Louisville Asso., 4.20
Liberty Asso., 16.90
Chickasaw Asso., 20.88
Scott Co. Asso., 4.60
Central Asso., 25.15
Utica, 35.80

GENERAL MISSIONS.
Providence, \$ 3.85
Waynesboro, 4.20
Pleasant Hope S.S., 1.70
Myrth Hope S.S., 1.00
Slate Springs, 2.00
Harrison, 5.00
Enon, 4.55
Blythe Creek, 2.00
Louisville Asso., 29.00
Tippah Asso., 17.10
West Judson Asso., 29.31
Ashland, 9.95

SUSTENTATION.

J G Chastain, \$ 5.00
Mountain Creek, 2.50
Liberty, 5.00
Hugh Foster, 1.00
Ellisville S.S., 4.22
Ellisville Sunbeams, 1.15
Forest, 7.50
Mrs E D Miller, 1.00
Coffeeville, 4.00
Fellowship, 3.80
Dr Pierce, 10.00
J S Riser and wife, 2.00
Mrs Norris, 1.00
Miss Mary Tucker, 1.00
Columbus, 4.25
D C Rogers and wife, 1.00
Mrs Dupree, 1.00
Sallis, 2.00
Dr Ellis, 2.00
Wm Scott, 1.00
Goodman, 4.45
Missions, 4.05
Central Asso., 10.35
Hays Creek, 2.75
Winona, 10.30

MINISTERIAL EDUCATION.

Kosciusko Asso., \$ 5.00
J G Chastain, 5.00
Pilgrims Rest, 2.50
Goodman, 9.65
Oxford, 10.75
Slate Springs, 2.15
Shubuta, 10.00
Batesville, 20.00
Spring Hill, 2.05

MISSISSIPPI COLLEGE.

J G Chastain, \$ 5.00
R T Hurt, 1.00
Batesville, 8.80

RINGING WORDS OF DR. JNO. A.
Broadus to Pastors.

From one of the last articles of Dr. Broadus published before his death we take these ringing words: "They came out just two years ago.

"I beseech you, brethren, let us make special contributions in the next three months for foreign missions. Try to convince your church or pastor, that it is their duty to send the gospel far hence to the heathen. Many of them do not know that this is their duty. Prove it to them out of the scriptures. They are not stingy. They are unacquainted with their duty in this respect; and you are the man to teach them their duty, and now is the time. When they have contributed for missions far away they will be all the more ready to give freely for your salary, good brother, to give for the new house of worship, to give for home missions and state missions and associational missions. We have great and urgent needs at home, but all brethren to take interest in the work far away. Whatever we may have done in the last three months, shall we not, in every church, make special contributions for foreign missions in the next three months?"

"DID THEY DIP?"

We, also, have read Dr. J. T. Christian's book. We read it carefully and almost critically, much of it twice or three over, and whether our opinion is valuable or not, we nevertheless have an opinion. We propose to give that opinion now and here, and also some of the reasons for it. We do not realize that we are under any special personal obligations to either of the two main disputants in the controversy, nor do we have the burden of "a theory to support." True, we believe in the continuity of the church of the Christ, but we are not set, nor will we be, to prove, or even to assert, that there has been a well-authenticated historical succession. Our faith is based upon the Master's own words, and the teaching of His apostles, and not upon the researches of any antiquarian, be he man or angel.

In our opinion, the Master said it was to be so, and we are wise (?) or foolish (?) enough to believe that it is, has been, and ever will be as He said. This being the case, our sympathies are always with the effort to show a continuity true from history, and per consequence, against any effort to disprove it. Neither do we realize that very much as to the final triumph of the truth of the Christ depends upon a proved historical succession, for we believe that the promised continuity is ever held, and that the "little stone cut out of the mountain without hands," has been, and will be, "rolling on until it fills the whole earth."

But we said we would express our opinion about the book, "Did They Dip?" Well, yes, we think they did, if stronger proofs are to be relied on than those cited to prove that they did not dip. We do not mean to say that Dr. Christian has proved as clear as daylight that the English Baptists did dip for baptism before 1641, but we do say that, in our opinion, the evidence is more, and more nearly conclusive evidence that they did, than Dr. Whittitt has submitted to prove that they did not. We will not give citations to show this, for it would require more time than we could possibly give to it. We recommend every one who is at all interested in the matter, to carefully read both books, as we have done, and if they do not find it true as we say, we shall conclude that for some reason, "fair-minded and honest people may differ about some plain things, even in the light of the brightest day."

In our opinion, Dr. Christian's book well high completely dispels even the semblance of a shadow that Dr. Whittitt, in all of his elaborate and both impersonal and personal writing, as well as that of some others, have sought to throw upon the doctrine and fact of Baptist continuity. Now, our reasons for this opinion are as follows:

1. Dr. Christian is competent to write such a book. (a) He is an accredited scholar, being a graduate of one or more of our best Baptist institutions of learning, and does not lack scholarly ability. (b) He has one of the most complete libraries of all historical and ecclesiastical works to be found in this country, besides having access to "others in his reach, and by agents to all in Great Britain, and therefore is not lacking in suitable data. (c) He has large experience in the science of his

torical investigation, as is witnessed by the carefully prepared books he has hitherto published. (d) The foregoing, when taken in connection with the fact that Dr. Whittitt made and published his "discovery" in 1880, fully sixteen years ago—long before he could, by any rule of consistency, be called an "expert" in historical research, and has had much ado to make good the height of his sixteen feet horse, lacks little or nothing of leaving Dr. Christian rather the master of the situation as regards fitness and reliability for such historical research.

2. Dr. Christian is reliable as an historical antiquarian. All the proof needed of this is to be found in the books he had already written, and especially those on Baptism and the Lord's Supper. These books are universally and heartily endorsed by all Baptist scholars, theologians and historians. The general remark about them is, that they are especially distinguished by the evidence of careful, thorough, painstaking, accurate, and conscientious research. Now, if Dr. Christian would put all of this talent in efforts to show up the whole truth in comparison between Baptists and other denominations, surely he would not degenerate into a fraud or an unreliable, in seeking out and setting forth the facts of Baptist history as they relate to our own people alone. If he is esteemed so highly for the good work he did in the former case, why is it not a guarantee for accuracy and faithfulness in the latter?

3. Those who have ventured adverse criticisms on Bro. Christian's book, have found no really valuable point, and made no appreciable breach in his defenses. It has seemed to us that their efforts tended, whether intentionally so or not, more to magnify apparent difficulties than to break down real forces.

4. Some of the strong men of historical research of our denomination, such as, for instance, as Drs. Jarrell, Spencer, King, and others—have read Bro. Christian's book very closely, in connection with that of Bro. Whittitt, and do not hesitate to pronounce it a complete refutation of Bro. Whittitt's assertion that immersion was a lost art among English Baptists from 1510 to 1641, and that it is in accordance with their own investigations of ecclesiastical history.

5. And finally, the avidity with which pseudo-Baptists denounce and defame Dr. Christian's book, and extoll and advertise the one written by Dr. Whittitt, is good presumptive evidence that Christian's is closer along the line of the truth from even their standpoint. It is invariably the truth about the Baptists, in contradistinction to these religionists' errors, that fills them with rancor and causes them ruthlessly to rend their kilt, as in this case.

For these reasons, we think well of Bro. Christian's book, and shall hold, until more proof is given on the other side, that he has come much nearer proving that English Baptists did dip before 1641, than has any one else that they did not. To change the force of opinion on that point, our dear Bro. Whittitt, or some one else will have to make another "discovery," or perhaps some one will have to "invent" another invention.

OUR FIELD GLASS.

We have been impressed with the following line from James Whitcomb Riley, and insert them as comfort to those who receive criticism and censure:

"My doctrine is to lay aside intention and be satisfied. Just do your best, and praise or blame that follows that comes from the office. I've always noticed that success is mixed with trouble, and less. And it's the man who does his best that gets more kicks than all the rest."

Rev. H. A. Tupper, D. D., former Secretary of the Southern Foreign Mission Board, becomes professor of the English Bible in Richmond College, Va.

We have received an invitation to the marriage of the Macon pastor, Rev. G. C. Johnson, and Miss Inez Bogie, of West Point. These are both special friends of ours and we sincerely rejoice with them in their marriage, which occurred yesterday (24th) in the West Point Baptist church. Miss Inez was a member of our summer party to Niagara Falls and Toronto in June, 1895, and made a most favorable impression upon everyone in the party. We esteem Bro. Johnson very highly as a consecrated minister of Christ. Our hearty congratulations are hereby extended to him and to his fair bride, and we wish them *bon voyage* over the sea of life. In our last week's notes, in speaking of the new pastorate just filled in our State, we failed to mention that of Rev. E. Pendleton Jones, as pastor at Columbus. We hereby extend to Bro. Jones a hearty welcome to our State, and trust the blessings of heaven may richly attend his ministry. We know his father, Dr. J. Wm. Jones, and know something of Bro. E. Pendleton through the papers, and there may be a nice fit between him and his excellent people in the beautiful city on the Tombigbee. It is with profound grief that we learn of the death of the excellent wife of our friend and brother, Rev. V. H. Nelson, of Carrollton. Brother and Sister Nelson were our nearest neighbors during three years of our Carrollton pastorate, and we knew them only to love them. When we last saw Sister Nelson, in November last, she was in very frail health, but no one supposed the end was so near. We baptized the only son and one daughter while in Carrollton, and ever found the family entire to be true and loyal to the pastor. Bro. Nelson's helpfulness in this particular was a very great comfort. May he and the entire family find grace to help in this dark hour, and find the Lord Jesus very near and precious. Rev. W. E. Ellis is much encouraged in his work at Greenwood. He thinks the work of the church there will compare favorably with that of the Delta work. "The Lord is blessing us in our work," he writes, "and the promise 'My grace is sufficient' gives strong confidence in confronting the enemy. Pray for us in the Delta." May blessings be upon Bro. Ellis and his work at Greenwood.

THERE are not a few more or less learned theories being put forth in explanation of, and as reasons for, the great increase of crime in this country. To our

account for the phenomenon in some sense, none of them seem to come very near to the point of the storm center. Our judgment is that it is the loss of the sense of moral obligation, coupled with indifference to anything like future retribution. This, no doubt, comes in part from what worldly people see and hear and know, of much of what is called "Christian living, and also the discredit thrown upon the Bible by reckless, skeptical, religious writers and preachers. Then we fear that much of what some of our people call religious worship and work is of that weak and watery sort, or so mixed with irreverence and worldliness, that it does not promote the growth in grace and spiritual strength of even the worshippers, and per consequence they are left to deteriorate into worldliness, if not into that which is even worse. What the world needs to-day is a more backbone and robust Christianity, such as will go hard after the Master by self-denial, cross-bearing and close following. These are they who "under God" will save the situation.

CHRONICLES.

L. A. D.

On the night of the 13th, the Chronicle had the pleasure of attending the "Silver Wedding" of Mr. John W. and Mrs. Minnie Broach, of this city. Such occasions are not common. Among the guests, not to mention connections, were Mayor Dial, Mr. and Mrs. J. C. Lloyd, Mrs. C. C. and Mr. and Mrs. F. W. Williams, Dr. Venable, Mr. and Mrs. C. W. Robinson, Mr. and Mrs. G. Q. Hall, Dr. and Mrs. J. R. Kirkland, and Mr. and Mrs. R. M. Ross—the former one of six groomsman who, with six bridesmaids, served at the marriage, just twenty-five years before. Of the wedding there were eight still living, as follows: Messrs. Ross, Ball, Dabbs, and W. G. Branch; Mrs. J. P. Spinks, of Leake county; Mrs. E. Watkins, of Chattanooga, Tenn.; Mrs. Dr. Marechal, of Mobile, Ala., and Miss Pendleton (?) of Carrollton.

It is a remarkable fact that during all these years there has been no break in this happy family. The parents and five children are all in good health, and death has never invaded the household. All except the two small children are faithful members of the First Baptist church. A kind Providence has led them gently along the path of life thus far, with only the usual ups and downs of financial experience, and a host of friends wish them the additional happiness of a "golden wedding"—in which event, however, they will probably have present few, if any, from the days of "Auld Lang Syne." The Chronicle being of the "kinfolk," had possibly better say no more.

But it seems something else ought to be mentioned—i. e., the visit of the Chronicle's niece, Miss Julia Judson Duncan, of New York, and youngest daughter of his brother, Rev. Dr. Duncan. She has been with us several weeks, leaving for New Orleans, accompanied by Mrs. L. P. Henry, last Monday morning. The latter will return home in about two weeks; the former expects to remain with relatives this summer, perhaps, and come back again in the fall, en route for her new home in Washington City.

The Chronicle is still here. Last Lord's Day, by special invitation, he visited the South

Side Sunday School and gave a brief black-board lecture. Bro. J. M. Hickman is superintendent, and by close attention and persistent labor, has increased the attendance of scholars and the zeal of teachers. Pastor Rogers preached a good sermon, the congregation being quite fair.

Bro. E. D. Roberts has charge of the Forty-first Avenue Sunday School, and is fully alive to its interests; attendance Sunday, over seventy. Pastor Guy preached morning and night, besides other services. Fifteenth Avenue is going ahead in several particulars, and the Highlands have organized a Young People's Union—Dr. Stone continuing his pastorate.

And now a word to the churches of Chickasaw Association. That colportage debt is in bad shape. If there has been a collection taken up therefor in any of the churches, the Chronicle has failed to hear of it. Meanwhile all work seems to have stopped. Brethren, this ought not to be, for there is destitution which cannot be supplied by other means. The occasional preaching of a sermon in a neighborhood is not sufficient. We need more Sunday Schools, more prayer-meetings, and more house to house visitation and instruction in doctrine and other Bible truths.

AFTER we had gone to press last week we heard of the accident that befell Dr. J. W. Provine at Clinton. He received a serious hurt in the eye by the breaking of a piece of steel wire, a fragment of which struck that very important and sensitive organ. We hope the hurt may not result in any permanent injury, and that he will soon be fully over it, and at his post again.

We learn that the churches of Lake Charles, La., and Gatesville, Texas, have both been feeling right earnestly after organization is sure to follow. Men from different parts of the State volunteered to go out in the districts surrounding them and stir up the churches and organize the young people.

Pastor W. B. Oliver, of Wilmington, says they open wide their hearts and homes to us on the free plan, to all delegates to our Southern B. Y. P. U. meeting there May 6, the day and night preceding the meeting of the Southern Baptist Convention. Delegates to the Young People's meeting, who are not also delegates to the Southern Baptist Convention, can be entertained free only during the session of the B. Y. P. U. meeting. Let as many delegates as possible to the Southern Baptist Convention and Woman's Meeting, come as delegates to the Young People's meeting.

During these meetings many of us will have the pleasure of seeing, for the first time, the great Atlantic Ocean. Let us all press with vigor on in this great work. The Board hopes to have some well matured and satisfactory plans for future operation before we meet at Wilmington. Three times have I been rained out in Meridian, yet I expect to come again.

Yours affectionately,
JOHN D. JORDAN.
(Aye! Aye! that you must—Eds.)

The Gracetown Music House is the place to buy pianos and organs for cash or on easy installments. 2323 Front street, Meridian, Miss. 1-7-3m

B Y P U Department.

FEBRUARY.

7.—What and How to Hear. Mark 4:24; Luke 8:18.

14.—Our Gifts, and How to Use Them. Matt. 25:18-30.

21.—Who is My Neighbor? Luke 10:30-37.

28.—Frontier Missions. SUBJECT: The First Christian Martyr. Acts 6:8-15; 7:54-60.

* GOLDEN TEXT: Be thou faithful unto death, and I will give thee

From Our B. Y. P. U. Secretary

DEAR BRO. HACKETT:—I am now doing North Carolina. Hope she will treat me as kindly as did Mississippi. I find the grandest scenery of all my travels along the Southern R. R. between Chattanooga and Raleigh. It is well worth the trip to see the sights: French Broad River, along whose banks you ride by the hour, a clear, rapid flowing river, Ashville, the Vanderbilt estate, and the rugged mountains which you climb till you are lost among the clouds. Coming over this time I woke when we reached the highest point and most picturesque scenery, and looked out to see morning's gray dawn fringe the mountain tops and shake itself into the valleys below. The mountains slept beneath their sheet of snow. I thought how grand it will be to come over this route in May, when the sun has melted the snow away, and clothed the hills with the bright garb of gay springtime. Many delegates will pass this way going to the Convention in Wilmington and they have a treat in

EXPLANATORY.

I. The meeting, 26-29.

And the angel of the Lord spoke unto Philip. This work of Philip is stated by way of contrast with that of Peter and John related in verse 25, as shown by R. V. An (not the) angel of the Lord directs him to leave the Samaritan revival and go southward over the way, which leads downward from Jerusalem to Gaza, a Philistine city some sixty miles southwest from Jerusalem. The clause which is desert seems to be a parenthetical remark inserted by Luke to describe the road at the time of his writing. There were several roads from Jerusalem to Gaza and critics are not agreed as to which is meant. The description here given might fit any one of the roads in some part.

And he arose and went. Without asking the reason why, Philip proceeds at once to execute his commission without knowing why or where he is to go. Away down on the Gaza road, the Spirit reveals to him the object of his journey as he lifts his eyes and sees a princely traveler homeward bound.

A man of Ethiopia * * * was returning. The traveler was from Ethiopia, like a native of that country, though not a negro. Men in his condition were usually chamberlains, but frequently were entrusted with high political office. That the Ethiopian here mentioned, held such a position, is shown not only by the fact that he was the queen's lord treasurer, but by the phrase of great authority which in Greek is a noun meaning prince or potentate. Since he had been to Jerusalem to worship, he was very likely a proselyte to the Jewish faith. These proselytes were quite numerous wherever Jews were found. Candace was not the name of an individual queen, but the name of a dynasty as Pharaoh, Caesar, etc. Ethiopia was south of Egypt and included the island of Meroe.

And sitting in his chariot was reading. The distinguished official read aloud as he rode along the highway. This was an oriental custom and such study

couraged by the rabbis. He was reading the Septuagint translation of Isaiah, a copy of which he had possibly gotten in Jerusalem.

SUNDAY SCHOOL LESSON

By W. F. Yarborough.

MARCH 7, 1897.

SUBJECT: Then Ethiopian, Convert. Acts 8:26-40.

GOLDEN TEXT: The Spirit opened his mouth, and began at the same scripture, and preached unto him Jesus. Acts 8:35.

INTRODUCTORY.

In this lesson we have another specimen of the evangelistic work of Philip. It follows close on last Sunday's lesson, being separated only by the revelation of the hypocrisy of Simon Magus. Last week we saw the gospel in its effect on the multitude; this week we see its power in leading the individual soul from darkness to light. For several lessons yet, we will be studying the transition of Christianity from Jews to Gentiles. We can find no better illustration of the providence of God in preparing the preacher to speak and the hearer to receive the Word than is presented in this account of the conversion of the Ethiopian.

EXPLANATORY.

I. The meeting, 26-29.

And the angel of the Lord spoke unto Philip. This work of Philip is stated by way of contrast with that of Peter and John related in verse 25, as shown by R. V. An (not the) angel of the Lord directs him to leave the Samaritan revival and go southward over the way, which leads downward from Jerusalem to Gaza, a Philistine city some sixty miles southwest from Jerusalem. The clause which is desert seems to be a parenthetical remark inserted by Luke to describe the road at the time of his writing. There were several roads from Jerusalem to Gaza and critics are not agreed as to which is meant. The description here given might fit any one of the roads in some part.

And he arose and went. Without asking the reason why, Philip proceeds at once to execute his commission without knowing why or where he is to go. Away down on the Gaza road, the Spirit reveals to him the object of his journey as he lifts his eyes and sees a princely traveler homeward bound.

A man of Ethiopia * * * was returning. The traveler was from Ethiopia, like a native of that country, though not a negro. Men in his condition were usually chamberlains, but frequently were entrusted with high political office. That the Ethiopian here mentioned, held such a position, is shown not only by the fact that he was the queen's lord treasurer, but by the phrase of great authority which in Greek is a noun meaning prince or potentate. Since he had been to Jerusalem to worship, he was very likely a proselyte to the Jewish faith. These proselytes were quite numerous wherever Jews were found. Candace was not the name of an individual queen, but the name of a dynasty as Pharaoh, Caesar, etc. Ethiopia was south of Egypt and included the island of Meroe.

And sitting in his chariot was reading. The distinguished official read aloud as he rode along the highway. This was an oriental custom and such study

couraged by the rabbis. He was reading the Septuagint translation of Isaiah, a copy of which he had possibly gotten in Jerusalem.

lem, though the original translation was made in Alexandria. This translation was read by Hellenists and proselytes for the greater part, while native Jews read the Hebrew.

The Spirit said unto Philip, Philip being full of the Holy Spirit, was easily guided by Him and willingly obeyed Him. He very likely ran along near the chariot for a sufficient time to understand what the eunuch was reading, and then accosted him with a question.

II. The interview, 30-35. Understand thou what thou readest? Philip doubtless recognized the passage and knew its meaning was much disputed among the Jews on account of their difficulty in reconciling its teaching of the suffering Christ with their idea of the reigning Christ. The form of the question in Greek usually implies a negative answer. "How can I except some man should guide me? The answer corresponds to the negative implied in the question. It was as if he had said 'I do not, but could, if anybody would teach me.' There is in the form of the condition in the original a hint that Philip may be able to do this. He followed this intimation by beseeching Philip to come up and take a seat with him in the chariot.

The place of the Scripture which he read was this. The passage read was the Septuagint version of Isaiah 53:7-8, and sets forth unmistakably the vicarious suffering of Christ as he uncomplainingly submitted to his violent death. His humiliation was so great that his judgment was taken away, i. e., the common justice and rights of humanity were taken away from him. In this lowly condition, who shall fully declare his generation, and the things which were written of him, who shall fully set forth the crime of his contemporaries, or by way of contrast, who shall declare the multitude of his spiritual posterity? The reason given for his life is taken from the earth, would suggest other interpretations, but the connection rather favors the latter idea. The whole section, Isaiah 53:7-12 presents a description of the Messiah's triumph through suffering. In verse 18 the prophet begins to paint the coming glories of the Messianic kingdom. This entire prophecy accords with the facts as stated by Paul, Phil. 2:5-11.

Of whom speaketh the prophet? The above quotation from Isaiah is inserted by Luke for the reader's benefit. The further question here is a continuation of the eunuch's conversation in reply to Philip's first question in verse 30. He is seeking light and by his questions reveals to Philip his difficulties. There was much discussion among the Jews as to the application of this passage on account of their preconceived ideas of a reigning Messiah, rather than a suffering one. Modern Jews deny any application of this to the Messiah, but this denial has greatly depreciated their reverence for the Old Testament and many of them have become infidels.

Philip * * * preached, unto him Jesus. Taking this passage as a text, Philip opened up the Messianic prophecies, showing how they had been fulfilled in Jesus.

III. The baptism, 36-40. They came unto a certain water. Since the road traveled is understood, the location of the cer-

tain water is unknown. The conjectures are many. Dr. Thomson, *The Land and the Book*, locates it southwest of Latron in a stream called Marubah. The fact that the way was desert is nothing against finding water, for with the Jews, a desert might be a sparsely settled district, compare Luke 1:80. From the description of the baptism—immersion is certain.

What doth hinder thee? A request for baptism bearing upon its face a profession of faith and indicating that Philip had set forth the duty of following Christ as well as believing in him. (Verse 37 is omitted from R. V. because not found in the best manuscripts. It is superfluous since the request for baptism under the circumstances carries with it a profession of faith.)

And he baptized him. When they arrived at the certain water the eunuch ordered his chariot to stand still while he and Philip both went down into (not unto) the preparation is set over against out of, V. 39) the water, and he received baptism at the hands of Philip.

Spirit of the Lord caught away Philip. When they had come out of the water, the act of baptism had been performed, and Philip's commission having been executed, the Spirit of the Lord has use for him elsewhere. Hackett holds that this seizure of Philip by the Spirit was not miraculous but only a sudden departure under an urgent impulse. Two lives have crossed each other, a soul has been saved and untold good accomplished.

Each man went his way to his work and they probably never meet again. Tradition says that the name of the eunuch was Indich and that he first preached the gospel in Ethiopia, but this is uncertain, though Christianity was introduced there quite early. The eunuch resumes his journey, happy in his new found faith. Ethiopia has stretched forth her hands unto God and he gives this pledge of coming comfort.

And Philip was found at Azotus. This was the ancient Ashdod where Philip's next work was done. He evangelizes the cities lying between this place and Caesarea, where we find him again after twenty years, entertaining with Christian hospitality, Paul who was once Saul the persecutor. Caesarea became his home and was likely the center of his evangelistic labors.

ADDED POINTS.

1. The Lord commissions special men for special work.
2. The Lord not only sends the preacher, but prepares the hearers to receive the message.
3. The sincere seeker after truth will always find God's will revealed, if he has the will to do it.
4. To preach Jesus is a guarantee of success.
5. Baptism is the Bible way of professing faith in Christ.
6. Joy is the universal result of accepting Christ as Lord and Saviour.

DIED.

James Monroe Breland, third son of Bro. Newton Breland and Missouri Breland, departed this life Dec. 18, 1896, at 9 o'clock p. m. His death was quite a surprise to his family, as he had been sick several days previous but they thought he had recovered until about two

Awarded Highest Honors—World's Fair.

DR. PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE. A pure Grape-Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant. 40 Years the Standard.

o'clock Friday evening, he was suddenly taken very ill. He was in his seventeenth year. He was born Oct. 18, 1879. He joined the Amre. Baptist church September, 1896, was baptized by his father and has lived a consistent Christian since then. The funeral services were conducted at the home of the deceased, Dec. 20, 1896 by Rev. J. B. Flannigan in the presence of one hundred and fifty persons, (relatives and friends) who mourn the loss of the departed one. But remember, dear friends, that our loss is his gain. And though he cannot come to us we can go to him. Let us feel as the poet did when he said:

What tho' in lonely grief I sigh,
For friends beloved, no longer nigh;
Subsistive still would I reply,
They will be done.

At the close of the services, Rev. J. B. Flannigan sang the following words:

While my body here is sleeping
In the chambers of the tomb,
And my friends for me are weeping,
I am resting far at home.

And the angels around me hover,
With their wings they fan my brow;
On the shores, the crystal river,
By the tree, I am resting now.

Let no silent tear of sorrow
Down thy cheek to sadness roll,
Though they are the purest treasure
From the fountain of the soul.

Yet, O! shed them not, but bear it,
To my fate in calmness lean;
Look to heaven for his merits,
Live and keep thy sacred vow.

Father, mother, look above thee,
Heaven and angels look down,
He will comfort, love and cheer thee
While with angels I have flown.

And a crown of shining laurels,
In triumph now doth wear,
Singing joyful with angels,
Father, mother, meet me there.

At the close of the song the pall-bearers conveyed the deceased to his final resting place in the family grave-yard, near the house. Weep not dear friends, he has only gone before.

REV. J. B. FLANNIGAN,
E. P. STUART,
J. A. STUART,
H. WILLIAMS,
A. J. SMITH,
Committee.

Anner, Miss., December, 1896.

Teacher's Examination.

CLINTON, MISS., July 10, '96. Mr. C. L. Foster was graduated from this institution on the third of June with the degree of Bachelor of Science. He is conscientious to fulfill all his obligations. I have examined his plans and heartily approve of them, and recommend him as thoroughly competent to do the work he proposes. Respectfully,
A. J. AVEN, Prof. of Latin in Miss. College.

See advertisement elsewhere in this paper and write for particulars.

WANTED—Several faithful men or women to sell and distribute the National Life Insurance Building, Chicago.

An Astonished Newsboy.

A newsboy took the Sixth Avenue elevated at Park Place at noon recently, and, sliding into one of the cross seats, fell asleep. At Grand Street two young women got on and took seats opposite the lad. His feet were bare, and his hat had fallen off. Presently the young girl leaned over and placed her muff under the little fellow's dirty cheek. An old gentleman in the next seat smiled at the act, and without saying anything, held out a quarter, with a nod toward the boy. The girl hesitated a moment, and then reached for it. The next man just as silently offered a dime, a woman across the aisle held out some pennies, and before she knew it, the girl, with flaming cheeks, had taken money from every passenger in that end of the car. She quietly slid the amount into the sleeping lad's pocket, removing her muff gently from under his head without rousing him, and got off at Twenty-third street, including all the passengers in a pretty inclination of the head that seemed full of thanks and the possession of a common secret.—*New York World.*

Teachers' Examination.

By our method of preparation many are enabled to obtain first grade teachers' license who could not do so before, and all are enabled to make high averages. The method endorsed by J. W. Provine, Ph. D., Chairman of the Faculty of Mississippi College; J. B. Gambrell, D. D., Ex-President Mercer University, Macon, Ga.; R. A. Venable, D. D., Ex-President Mississippi College; A. J. Aven, M. A., Professor of Latin, Mississippi College, Clinton, Miss., and by other distinguished educators. A postal card will bring you full particulars.

Prof. C. L. FOSTER.
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Will take part in the festivities of the occasion, the Mayor of New Orleans having received advice from the Secretary of the Navy that ships of the North Atlantic Squadron will be sent to the Crescent City during the Mardi Gras celebration. A rare opportunity for inland people to see some of the finest types of our modern navy.

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When I say I cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY, or PALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not trying this cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Postoffice address.

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Paine's celery compound has never yet failed to cure.

Where all other medical treatment has failed to relieve, Paine's celery compound has succeeded time and time again.

John W. Boyd of Mishawaka, Ind., says of his own case:

"Last winter I was taken down with a very severe attack of nervous and muscular rheumatism, so bad that I could not lie down, sit up or stand, without the most excruciating pain. I was all the time under the care of two of the best physicians of the place, but I did not improve. I took different rheumatic cures and used an electric battery a half hour each day for 10 days, without any relief.

"Finally I concluded to try Paine's celery compound, and to my surprise after using one-half of a bottle I was able to get out and vote on election day, and the next day I used the whole bottle. I went to work, and have worked every day since. I have gained 20 pounds in weight and am feeling first-rate.

Free to our Readers.—The New Cure for Kidney and Bladder Diseases Rheumatism, etc.



As stated in our last issue the new botanical discovery, Alkavis, from the wonderful Kava-Kava shrub, is proving a wonderful curative in all diseases caused by Uric acid in the blood, or disordered action of the kidneys and urinary organs.

The New York World publishes the remarkable case of Rev. A. C. Darling, minister North Constantia, Oswego Co., New York. GENTLEMEN:—I have been troubled with kidney and kindred diseases for sixteen years and tried all I could get, without relief. Two and a half years ago I was taken with a severe attack of La Grippe, which turned to pneumonia. At that time my Liver, Kidneys, Heart and Urinary Organs all combined in what to me seemed their last attack. My confidence in man and medicine had gone. My hope had vanished and all that was left to me was a dreary life and certain death. At last I heard of Alkavis and as a last resort, I commenced taking it. At this time I was using the vessel as often as sixteen times in one night, without sleep or rest. In a short time, to my astonishment, I could sleep all night as soundly as a baby, which I had not done in sixteen years before. What I know it has done for me, I firmly believe it will do for all who will give Alkavis a fair trial. I most gladly recommend Alkavis to all.

Sincerely yours,
(Rev.) A. C. DARLING.
Similar testimony to this wonderful new remedy comes from others, including many ladies. Mrs. Mary A. Layman, of New York, writes: "I have been troubled with kidney and kindred diseases for sixteen years and tried all I could get, without relief. Two and a half years ago I was taken with a severe attack of La Grippe, which turned to pneumonia. At that time my Liver, Kidneys, Heart and Urinary Organs all combined in what to me seemed their last attack. My confidence in man and medicine had gone. My hope had vanished and all that was left to me was a dreary life and certain death. At last I heard of Alkavis and as a last resort, I commenced taking it. At this time I was using the vessel as often as sixteen times in one night, without sleep or rest. In a short time, to my astonishment, I could sleep all night as soundly as a baby, which I had not done in sixteen years before. What I know it has done for me, I firmly believe it will do for all who will give Alkavis a fair trial. I most gladly recommend Alkavis to all."

and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepaid by mail to every reader of THE BAPTIST RECORD who is a sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the kidneys or urinary organs. We advise all sufferers to send their names and address to the company, and receive the Alkavis free, to prove its wonderful curative powers.

Winter Tourist Tickets.

Commencing November 1st, agents of the Memphis & Charleston Railroad will sell round-trip tickets to all tourist resorts in the South at low rates. These tickets will be good to return until May 31, 1897, and will be good to stop over at prominent points enroute. Remember that the Memphis & Charleston R. R. is the shortest line via Chattanooga and Lookout Mountain. Splendid roadbed, fast time, elegant equipment.

For rates, schedules, sleeping car berths, and other information, call on or address any agent of the M. & C. R. R., or C. A. DE SAUSSURE, G. P. A., Memphis, Tenn.

Hon. W. J. Bryan's Book

All who are interested in furthering the sale of Hon. W. J. Bryan's new book should correspond immediately with the publishers. The book will contain...

AN ACCOUNT OF THE CAMPAIGN OF HON. W. J. BRYAN FOR PRESIDENT, 1896. A REVIEW OF THE NATIONAL SITUATION. BY W. J. BRYAN. NEW YORK: THE BRYAN BOOK COMPANY, PUBLISHERS. 111 N. WASHINGTON ST., CHICAGO.

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Continued Success is the Best Test of Merit

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2:00pm	2:00pm	Indianapolis	8:50pm	8:50am
3:00pm	3:00pm	Cincinnati	9:10pm	9:10am
4:00pm	4:00pm	Columbus	9:30pm	9:30am
5:00pm	5:00pm	Dayton	9:50pm	9:50am
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6:00pm	6:00pm	Syracuse	10:10pm	10:10pm
7:00pm	7:00pm	Albany	10:30pm	10:30pm
8:00pm	8:00pm	Schenectady	10:50pm	10:50pm
9:00pm	9:00pm	Buffalo	11:10pm	11:10pm
10:00pm	10:00pm	Rochester	11:30pm	11:30pm
11:00pm	11:00pm	Syracuse	11:50pm	11:50pm
12:00pm	12:00pm	Albany	12:10pm	12:10pm
1:00pm	1:00pm	Schenectady	12:30pm	12:30pm
2:00pm	2:00pm	Buffalo	12:50pm	12:50pm
3:00pm	3:00pm	Rochester	1:10pm	1:10pm
4:00pm	4:00pm	Syracuse	1:30pm	1:30pm
5:00pm	5:00pm	Albany	1:50pm	1:50pm
6:00pm	6:00pm	Schenectady	2:10pm	2:10pm
7:00pm	7:00pm	Buffalo	2:30pm	2:30pm
8:00pm	8:00pm	Rochester	2:50pm	2:50pm
9:00pm	9:00pm	Syracuse	3:10pm	3:10pm
10:00pm	10:00pm	Albany	3:30pm	3:30pm
11:00pm	11:00pm	Schenectady	3:50pm	3:50pm
12:00pm	12:00pm	Buffalo	4:10pm	4:10pm
1:00pm	1:00pm	Rochester	4:30pm	4:30pm
2:00pm	2:00pm	Syracuse	4:50pm	4:50pm